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Containing a historical
account of the origin

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No. VII.

BRAHMA DIVISION

Dravedah Vadamaul.

CONTAINING AN

HISTORICAL ACCOUNT

of the

Origin, Ceremonies, Idolatry, Manners Customs &c.

OF THE VARIOUS

CASTES

(Illustrated with Coloured Plates)

OF THE

NATIVES OF BRITISH INDIA:

DEDUCED FROM AUTHENTIC MANUSCRIPTS

BY

E.A.RODRIGUES

Of the Survey Department.

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CHAPTER IX.

Continuation of the rites and ceremonies of the Dravedah Bramins.—conclusion of the marriage rites.

The foregoing rites of *Cunny danam* having ended, the yoke of a plough is next brought and placed upon the head of the bride over which a few pieces of gold are thrown by the priest—the married couple then retire severally, to perform the ceremonies of ablution, after which the bride being presented with a new cloth, the officiating bramins repeat certain verses from the *Vedas*, and then tie the *munglium* or marriage knot, immediately after this the *Vomam* ceremonies are performed to Agnee,* or the god of fire, before whom the lawfulness of the marriage is testified thus:

On the north side of the place where the *Vomam* fire is kindled, are placed a grinding stone, ghee, sticks, &c. the married couple then join hands before the fire and repeat certain *muntrums*: The father of the bride next lays down a rupee on the ground, over which, the bridegroom places the right foot of the bride; thus after repeating seven times, the bridegrom takes both feet of the bride and places upon the grinding stone, this done, the married pair again join hands and circumambulate the *Vomam* fire three times, while doing so, the brother of the bride brings *poree* or roasted paddy, and gives them into the hands of the bride, which she transfers to that of her husband, and he throws the same into the fire, thus having done for several times, the bridegroom presents the brother of the bride with a gold ring.

Some time after the *Vomam* fire is again renewed, and other rites are performed, after which the married pair receive the blessings of the officiating bramins and relatives. As night approaches preparations are made for a grand procession through the streets, crowds are seen pressing in all sides and amidst the gay illumination of torches, the deafening dim of tom toms, and the piercing sounds of *Nagasurrum*,† the bride and bridegroom are conveyed in an open palankeen to the house of the latter, but before entering into the house, the *Vomam* ceremonies are performed to appease the evil gods, if any might have been hovering over them on their way, the Vomam is succeeded by the Navagragum poojah, after which the married pair turning to the north plight their fidelity to each other and worship the two celestial bodies called Vashister and Aroonthoodee

* This god is represented as a corpulent red man, with eye-brows, beard, hair, and eyes, of the colour of vermillion; riding on a goat; wearing a poita, and a roodraksha mala. From his body issue seven streams of glory; and in his right hand he holds a spear. He is the son of Kushyapa and Uditee.

Agnee has his forms of pooja, dhyanu, &c. like other gods, but is especially worshipped under different names in the vomam pooja, when ghee is presented to him as a burnt offering. The vomam is performed every day, and is connected with almost all the principal ceremonies of the Hindoos. Yet the vomam offerings are made to other gods as well as Agnee. The gods are said to have two months, viz. that of the bramin, and of the fire (Agnee.)

When any particular and extraordinary work is to be done by the agency of fire, this god is worshipped, as when a kiln of bricks is to be burnt.

Agnee is also worshipped when a trial by ordeal is to be performed.

Agnee is one of the guardian deities of the earth, and in consequence is worshipped at the commencement of every pooja. He presides in the S. E. We hope we will not be doing amiss by adding here a few superstitious tales connected with this god.

Agnee was once cursed by Bhrigno, the monee, (who, as a sagniku bramin kept the sacred fire in his house) because Agnee had not delivered Bhrigno's wife from the violence of a danuvu, who attempted to violate her chastity when she was in a state of pregnancy. However, the child sprang from her womb, and reduced the danuvu to ashes. Bhrigoo pronounced this curse upon Agnee, that he should eat every thing. Agnee appealed to the assembled gods, and Brumha soothed him by promising that all he eat should be purified. Agnee was also once cursed by one of the seven rishees, who turned him into cinders.

After Sita had returned from the house of Ravanah, Rama insisted on her passing through the fiery ordeal. She consented, and the monkeys fetched heaps of dry wood, and piled them like a mountain, leaving a vacant place in the inside, and a door to enter. Lukshmana set fire to the pile, and after it was red hot like a dreadful furnace, Sita, soliciting the assistance of Agnee, went and sat in the midst. Agnee arrived, and took her to his heaven, where he and his wife presented her with every delicacy. After staying a short time at Agneeloku, Agnee, fearing the vengeance of Rama, brought her back, and placed her on the fire. Rama perceiving that the fire had not touched her, concluded that she was perfectly innocent, and took her again to his embraces.

† *Nagasurrum* is a musical instrument, bearing a very near resemblance to our clarionet—it has a shrill sound, which might be heard above a mile, when played at nights.

(vide p. 7.) Then entering the house they sit to some refreshment, these refreshments should contain neither salt, sour, (Tamarind) or hot, (chillies) as declared in the shastrus, therefore the food on this occasion is not generally dressed at home, but purchased immediately from the market or bazars which consist only of milk, fruits, &c. called by them *pálagarum:* refreshments having ended, the married couple are next ushered to the nuptial bed, which has been previously adorned with flowers and aromatic scents.

We might refrain from entering too minutely into the details here, but it would be doing injustice to our main object, viz. to draw from the strong hold of superstition, the consummate absurdities which lie concealed in it, and expose them to the ridicule of an enlightened age, yet however, some restrictions we must make, which decency forbids us to speak of as too shocking to the ears of a christian public. On the couple approaching the nuptial bed with much ceremony and formality, they lie down side by side without touching each other in the presence of the bramins, who bring a piece of stick used in the Vomam ceremonies and placing it between them repeat certain verses from the Vedas and retire, the married pair then offer certain prayers to Gentharoova or the god of Love, and pass the remainder of the night, (as strictly enjoined in the shastrus) without cherishing one criminal thought or lascivious passion toward each other, in calm repose and rest, but should they be sleepless, those hours of the night should be devoted to religious and holy reflections.

As soon as morning dawns they rise from the bed, and perform ablution without wetting their heads, thus four days elapse.

On the fourth day at mid-night the *Shama* Vomam is performed, after which, *Srarthum* is offered to Nandee and the household gods, and then performing ablution receive the blessing of the bramins, and henceforth, they observe not the prohibition of salt, sour, and hot in their food, but eat as usual; and live as before the marriage event—without observing any additional ceremonies and rites than that enjoined to be performed daily by all bramins; but strict care is taken that the young bramin does not cohabit with the bride, until she attains the age of puberty—the ceremonies called *Neshagum* attending upon this occasion have been already detailed in *page* 7, we shall therefore not tire our readers by repeating them. Some remarks however is necessary in a few ceremonies which is not found there—after the bride had undergone the requisite purifications on those occasions; a certain beverage called *Punchacowieum* is given her; namely, a mixture of Cow's urine, ghee, honey, and milk—then follows three other ceremonies of the *Vomam;* viz., the Vomam of purification, of *Theetu*, and *Ashwya*, each of which is repeated one hundred and eight times by the aid of the bramins who receive rich gifts on this occasion.

The bridegroom then placing his hand on the navel of the bride repeats certain verses from the Vedas being previously instructed; then follows the Navagragum poojah, and at a propitious hour fixed by the bramins, the married pair are hurried to the nuptial bed. * * * * *

On the following day the ceremonies of extinguishing the nuptial fire is performed, and thus conclude the marriage ceremonies.

The ceremonies following the marriage till the birth of a child is almost the same as that of the Smartah Sect.

Henceforth it becomes the imperative duty of the husband, to devote his time to the education of children, the Vedas declare that if he should neglect this worthy occupation, he will after life be transmigrated to a devil. In this stage of life he is deemed an efficient priest, and obtains the full privileges of the sacred order.

The women of this sect are destined only for household duties, they dress victuals for their husbands, and prepare the pindums &c. for the poojahs, as occasion may require, they nurse their own children and generally carry them astride upon their hips. Education is withheld from them, they are allowed by the Shastrus to ornament themselves after the fashion of the Schatrya or Vysia castes.

While women are under those monthly visitations that are peculiar to their sex, they quit their husbands bed, and retire to a separate apartment, they being considered unclean, they do not even eat in society until they have bathed and purified themselves.

A second marriage if there be no issue by the first wife is allowed also to the Dravedah Sect.

Rodrigues del.

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DR. VEDAH VADAMAUL BRAMIN

Performing the Linga Pooja.

Vol. I. Plate 19.

CHAPTER X.

Goddess Kalli.

This goddess seems to be another form of the female power, called Prakritee,* or Bhagavutee. In short all the shastrus, she is spoken of in this way.

She may also be considered as a form of Doorga. According to the work called Chundee, the image of Kalli at present worshipped is taken from the story of the destruction of Ruktuveeju, an usooru, who obtained a blessing from Brumha, by which it was stipulated that from every drop of his blood which fell to the ground innumerable usoorus shonld arise. In the contest with this usooru so many enemies arose from the blood that flowed from his wounds, that there seemed little hope of victory, when Doorga assumed the form of Kalli, took the usooru into the air, and as she pierced him, she opened her mouth and drank up the blood, by which means he was overcome. Kalli was so overjoyed at this victory that she began to dance, and danced till the earth shook to its foundation. Sivah, at the intercession of the gods, went to persuade her to desist He saw no other way, however, of doing this, than by throwing himself among the dead bodies upon which she was dancing. He did this, and when the goddess saw that she was dancing on her husband she was shocked, and as a sign of it put out her tongue to a dreadful length, and remained motionless.

In the udbhootottru-kandu, a part of the Udhyatmn Ramayanam,† it is related that Kalli was incarnate to destroy an usooru named Ravanah, with 1000 heads and 2000 arms. When Rama returned home with Sita from the destruction of Ravanah, he began to boast of the honours he had won. While he was dwelling with pride upon this exploit, Sita laughed. Rama asked her why she laughed ? She said it was no matter, and declined telling him. He pressed her to tell. She said, you rejoice because you have killed a Ravanah with ten heads ; but what would you say to a Ravanah with 1000 heads ? Rama asked if there was such a Ravanah ? She said yes. He asked where ? At Shutudweepu, said she. Then said Rama I will destroy him. Sita advised him to stay at home, and be quiet ; but he refused, He collected all the monkies and the rakshusus, and all his own soldiers together, and, with Sita, Lukshmana, Shutrughnu, and Bhurutu, set off to Shutudweepu. First, Rama sent Hanumar, to see where this thousand-headed Ravanah was, and what kind of being he was. Hanumar, after a little play with him, returned to Rama with information. Rama, uniting his whole forces, began to let fly his arrows at Ravanah. The latter looking forward, saw Rama's army as so many children. However, he discharged three arrows, one of which sent all the monkies to Kishknida, their place of residence ; another sent all the rakshu to Lunka (Ceylon) and the third arrow sent all the soldiers to Uyodhyu, Rama's capital. Rama was thunderstruck at being thus left alone in a moment, and thought all his adherents had been at once annihilated. He began to cry, thinking that certain destruction was come upon him. Sita beholding this scene, laughed at Rama, and in a moment assuming the terrific form of Kalli, began to wage war with this thousand-headed Ravanah. The conflict lasted ten years, when at length she killed the usooru, drank his blood, and began dancing and tossing about the limbs of his body. Her dancing shook the earth to its foundations, so that all the gods were alarmed. They applied to Sivah. Sivah had no hope, as she was mad with joy ; however finding no other alternative, he threw himself among the bodies under her feet. All the

* The one Brumhu is spoken of as entering into, at the time of creation, what is called Prakritee, viz. plastic nature, or that which is unstable, and in this manner giving rise to visible objects.

† There are two Ramayanams, the one written by Valmikik, and the other by Vyasudavu. The latter is called the Udhyatmn Ramayanam but is in little estimation compared with the work of Valmikik. Another Ramayanah is mentioned, written by Vushisht'hu, which, however, is little read. The Ramayanam of Bod'hayanah which accompanies our present issue as an extra Number, is another work of this class, and is perhaps the least noticed among the Hindoos. Our subscribers will find, that we have at length fulfilled our promise of two years back, and have accordingly brought up the publication of the Ramayanam of Bod'hayanah, and the Bishma Parvam or the sixth book of the Maha bharat with much labour and expense. We have reduced the price of the work from 5 to 3 rupees 8 annas to the subscribers of the Hindoo Castes only—and it is from the encouragement we may meet with in a benevolent public—we can venture to continue the publication of many other original works in the course of our progress of the Historical accounts of the Hindoos. We have been charged with impropriety by some respectable Hindoos, in giving publication to the Ramayanam, as its sacred pages are not permitted to be open for the perusal of all classes.

gods being assembled, Bramha said, "Thakooranee, what are you about? Don't you see that you are trampling on your husband?" She stooped, and saw Sivah under her feet, and was so ashamed, that she stood still, and threw out her tongue to an uncommon length.* By this means Sivah saved the earth. Sita again assumed her proper form, and went home with Rama and his brothers, to Uyodhya.

In the Kalika pooranu, men are pointed out, amongst other animals, as proper for sacrifice. It is here said that the blood of a tiger satisfies the goddess Kalli for 100 years, and the blood of a lion, a rein-deer, or a man, produces pleasure in her mind which lasts a 1000 years. By the sacrifices of three men, she is pleased 100,000 years. Two or three extracts we insert from this most interesting yet shocking article.

"Let a human victim be sacrificed at a place of holy worship, or at a cemetry where dead bodies are buried. Let the oblation be performed in the part of the cemetry called haruku, or at a temple of Kamakshya, or on a mountain. Now attend to the mode.

"The cemetry represents me, and is called Bhoiruvu; it has also a part called tuntrangu; the cemetry must be divided into these two divisions, and a third called haruku.

"The human victim is to be immolated in the east division, which is sacred to Bhoiruvu; the head is to be presented in the south division, which is looked upon as the place of skulls sacred to Bhoiruvu, and the blood is to be presented in the west division, which is denominated haruku.

"Having immolated a human victim, with all the requisite ceremonies at a cemetry, or holy place, let the sacrificer be cautious not to cast eyes upon the victim.

"The victim must be a person of good appearance, and be prepared by ablutions, and requisite ceremonies, such as eating consecrated food the day before, and by abstinence from flesh and venery; and must be adorned with chaplets of flowers, and besmeared with sandal wood.

"Then causing the victim to face the north, let the sacrificer worship the several deities, presiding over the different parts of the victim's body: let the worship be then paid to the victim himself by his name.

"Let him worship Brumha in the victim's rhundru, *i. e.* cave of Brumha, cavity in the skull, under the spot where the *saturæ coronalis* and *sagittalis* meet * Let him worship the earth in his nose, saying, Madinyoi numuh, and casting a flower; in his ears, akashu, the subtil ether, saying, akashayu numuh; in his tongue, survutomookhu, (*i. e.* Brumha, Agnee, &c. the regents of speech, &c.) saying, survutu mookhayu numuh; the different species of light in his eyes, and Vishnoo in his mouth. Let him worship the moon on his forehead, and Indru on his right cheek; fire on his left cheek; death on his throat; at the tips of his hair the regent of the south-west quarter, and Vuroona between the eyebrows; on the bridge of the nose let him pay adoration to wind, and on the shoulders to Dhunashwuru, (*i. e.* god of riches,) then worshipping the surpu raja, (*i. e.* king of serpents,) on the stomach of the victim, let him pronounce the following muntru:

"O best of men! O most auspicious! O thou
"who art an assemblage of all the deities, and
"most exquisite! bestow thy protection on me,
"save me, thy devoted, save my sons, my cattle,
"and kindred; preserve the state, the ministers
"belonging to it, and all friends, and as death is
"unavoidable, part with (thy organs of) life, do-
"ing an act of benevolence. Bestow upon me,
"O most auspicious! the bliss which is obtained
"by the most austere devotion, by acts of charity
"and performance of religious ceremonies; and
"at the same time, O most excellent! attain su-
"preme bliss thyself. May thy auspices, O most
"auspicious! keep me secure from rakshus,
"pishachus, terrors, serpents, bad princes, ene-
"mies, and other evils; and death being inevit-
"able, charm Bhugavatee in thy last moments
"by copious streams of blood sprouting from the
"arteries of thy fleshy neck."

"Thus let the sacrificer worship the victim, adding whatever other texts are applicable to the occasion, and have been before mentioned.

"When this has been done, O my children! the victim is even as myself, and the guardian deities of the ten quarters take place in him; then

* When the Hindoo women are shocked, or ashamed at any thing, they put out their tongues, as a mode of expressing their feelings.

* This is done by casting a flower there, saying Brumhuna numuh salutation to Brumha.

Rodrigues del. Lith by Salisbury Orient Press

THE GODDESS KALLI.

Volume I. Pl. 12.

Brumha and all the other deities assemble in the victim, and be he ever so great a sinner, he becomes pure from sin, and when pure, his blood changes to ambrosia, and he gains the love of Mahadavee, the goddess of the yogu nidru, *(i. e. the tranquil repose of the mind from an abstraction of ideas ;)* who is the goddess of the whole universe, the very universe itself. He does not return for a considerable length of time in the human form, but becomes a ruler of the gunu davtas, and is much respected by myself. The victim who is impure from sin, or ordure and urine, Kamakshyu will not even hear named.

" The blind, the crippled, the aged, the sick, the afflicted with ulcers, the hermaphrodite, the imperfectly formed, the scarred, the timid, the leprous, the dwarfish, and the perpetrator of magha patuku, (heinous offences, such as slaying a bramin, drinking spirits, stealing gold, or defiling a spiritual teacher's bed,) one under twelve years of age, one who is impure from the death of a kinsman, &c. one who is impure from the death of magha gooroo, (father and mother,) which impurity lasts one whole year : these severally are unfit subjects for immolation, even though rendered pure by sacred texts.

" Let not the female, whether quadruped, or bird, or a woman, be ever sacrificed ; the sacrificer of either will indubitably fall into hell.

" Let not a bramin or a chundala be sacrificed ; nor a prince, nor that which has been already presented to a bramin, or deity ; nor the offspring of a prince ; nor one who has conquered in battle; nor the offspring of a bramin, or of a Sehatriya ; nor a childless brother; nor a father, nor a learned person ; nor one who is unwilling, nor the maternal uncle of the sacrificer. Those not here named, and animals, and birds of unknown species, are unfit. If these named are not forthcoming, let their place be supplied by a male ass or camel. If other animals are forthcoming, the sacrifice of a tiger, camel, or ass must be avoided.

" The day previous to a human sacrifice, let the victim be prepared by the text manushtuku and three davee gundhu shuktus, and the texts wadrungu, and by touching his head with the axe, and besmearing the axe with sandal, &c. perfumes, and then taking some of the sandal, &c. from off the axe, and besmearing the victim's neck therewith.

" If the severed head of a human victim smiles, it indicates increase of prosperity, and long life to the sacrificer, without doubt; and if it speak, whatever it says will come to pass."

Besides human victims, this work lays down directions for a person's drawing blood from himself, and offering it to the goddess, repeating the following incantation :

" Hail! supreme delusion! Hail! goddess of " the universe! Hail! thou who fulfillest the de- " sires of all. May I presume to offer thee the " blood of my body; and wilt thou deign to ac- " cept it, and be propitious towards me."

Cutting off the flesh, and offering it to the goddess in the Vomam, is another way of pleasing infernal deities :

" Grant me, O goddess! bliss, in proportion to " the fervency with which I present thee with my " own flesh, invoking thee to be propitious to " me. Salutation to thee again and again, under " the mysterious syllables *hoong hoong*."

A person's burning his body, by applying the wick of a lamp to it, is very acceptable to Kalli, &c. On this occasion this muntru is used :

" Hail! goddess! Salutation to thee, under the " syllables *hoong hoong*. To thee I present this " auspicious luminary, feed with the flesh of my " body, enlightening all around, and exposing to " light also the inward recesses of my soul."

The Ramayanam contains a story respecting Muhee-Ravanah, who wanted to offer Rama and Lukshmana, when in patalu, as a sacrifice to Bhudru-Kalli, in order to obtain success in the war for his father Ravanah.

Another story is contained in the Ramayanam, in which it is said, that Umvureeshu, king of Uyodhya, resolved on offering a human victim, which, being prepared, was stolen by Indru. The king traversed many countries before he could obtain another victim, till at last Richeeku, a bramin, sold his second son to him, for " millions of the purest gold, heaps of jewels, and a hundred thousand cows." The father refused to sell his eldest son, and the mother would not give up the youngest. The second son, after he had been sold, claimed the protection of Vishwumitru, a moone, who directed his own sons to go and give them-

selves up to be sacrificed instead of this youth. They all refused, when Vishwumitru cursed them, and gave this youth an incantation, by repeating of which the gods would deliver him from death. After he had been bound for execution, he repeated this incantation from the Ruggoveda when Indru delivered him, and blessed the king as though he had actually offered the victim.*

The Institutes of Munoo, as translated by *Sir* William Jones, contain the following paragraph: "The sacrifice of a bull, or a man, or of a horse, in the Cali-yugu must be avoided by twice-born men, so must a second gift of a married young woman, whose husband has died before consummation, and the larger portion of an eldest brother, and procreation on a brother's widow or wife."

It is said that thieves not unfrequently offer human sacrifices; most likely because they have resolved beforehand to murder the victims.

Thieves pay their devotion to Kalli, and to all the goddesses to whom bloody sacrifies are offered, under the hope of carrying on their villainous designs with security and success.† A gang of ten persons, perhaps, agree to plunder a house on such a night. Having this in mind, they meet together in some dark night, under a tree where an image of Siddhaswuree is placed. One person brings an earthen pot full of rum with him; another brings fish, and others bring the rest of the offerings to the goddess. Being all assembled, one of the company, a bramin, performs pooja, with red flowers, and offerings of various kinds, among which is rum; sometimes a bloody sacrifice is offered. After the pooja, they worship the instrument which is to cut through the mud wall of the house; when the following muntru from the Choru-punchashutu is read: "Ah! Sindhukatee! (the name of the knife) formed by the goddess Vishaee! Kalli commanded thee to cut a way into the house,‡ to cut through stone, dirt, bones, bricks, wood, the earth, and mountains, and, through the blessing of Unadya,¶ to make a way by cutting the earth from the house of Malinee‖ to that of Vidya,§ and that the soil that is brought out should be carried away by the wind. Harijhee* and Chamunda have given this blessing, and Kamakshya (Kalli) has given the command." After the reading of this muntru, the thieves sit down to eat and drink the things offered. When nearly drunk, they gird their garments firmly round their loins,† &c. and some rub their bodies well with oil; others daub their eyelashes with lamp-black, and read a muntru to enable them to see in the dark. Being all prepared, they set off to the house, cut a hole through the mud wall, and entering, plunder the house of its contents, sometime murdering all the inhabitants.

The goddess Kalli is represented as a very black naked female, with her tongue hanging out, and having four arms. In one hand she has a scimitar; in another a skull, which she holds by the hair; another hand is empty and spread open giving a blessing; and with the other she is forbidding fear. She wears a necklace of skulls, and has two dead bodies for earrings. The arms of several usoorus are hung as a girdle round her loins, and her hair hangs down to her heels. Having drank the blood of the usoorus she has slain, her eye-brows are bloody, and the blood is falling in a stream of slaver down her breast; and having drank wine, or spirits, her eyes are red like those of a drunkard. She stands with one leg on the breast of Sivah her husband, and another on his thigh. The general representation of this goddess as at present worshipped in this presidency, is that as represented in plate 12.

The worship of Kalli is always performed in the night,‡ after ten o'clock, and is all finished in one night. Besides the common form of dhyanu, jupu, offerings, vomam, &c. sheep, goats, and buf-

* The close of this story very much resembles that respectiug Iphigenia, the daughter of Agamemnon, who was about to be sacrificed to Diana Taurica. As she stood before the altar to be sacrificed, the goddess pitied her, and substituted a Hind in her stead.

† One of Jupiter's names was Prædator, because plunder was offered to him.

‡ For thieves.

¶ A name of Kalli, which means without beginning.

‖ The author of this muntru was named Soondru, the son of Goonsindhoo, rajah of Kanchipooru. For the purposes of courtship he is said to have lived at the house of a Malinee, viz. a female flower-seller.

§ Vidya is the name of a daughter of Veerusinghu, the rajah of Burdwan. The king's house was near the house of the flower-seller, and Soondru had fallen in love with the daughter of Veerusinghu. He of course wanted to see her. He prayed long to Kalli, who at last gave him the above muntru, and the knife called Sindhukatee, that he might make his way to this king's daughter.

* Haree is the name of a caste of Soodras.

† When a Hindoo is about to set off on a journey, to lift a burden, or do something that requires exertion, he ties firmly the cloth round his loins. In allusion to such a custom the apostle says, "Gird up the loins of your mind."

‡ The sacrifices of Bacchus were celebrated in the night, on which account this god was called Nyctilius.

Rodrigues del. *Lith. by Salisbury & Co B.*

DRAVEDAH JADAMAUL.

Bridal Dress.

Vol I. Plate II

faloes are offered as to Doorga. At this festival, as well as that of Doorga, the filthy songs and indecent dancing, fill the minds of the spectators with every beastly appetite, and lead them "to commit all uncleanness with greediness." That night, or the next day, the image is thrown into the river.

CHAPTER XI.

Of the Dravedah Vadamaul Bramins and other accounts of them as contained in the Pooranus.

The history of the Dravedah Vadamaul Bramins differ nothing from the foregoing sect. We must therefore to avoid a tiresome repetition conclude our historical accounts in the present number with a few brief sketches from the Pooranus of the pretensions upon which they have established their right of superiority above all other classes of the world.

"Every person at all acquainted with the Hindoo books must be forcibly struck with the idea, that the whole system is the contrivance of the Bramins. This order of men is here placed above kings in honor, and at their feet the whole nation is laid prostrate as before their sovereign.

Multitudes of incredible stories are written in the most popular Hindoo books on purpose to exalt the power, or support the honor of Bramins, as that fire in the pure ages, proceeded out of their mouths!—that one Bramin swallowed the sea!—that the curse of a Bramin can never be removed.

The following are a few specimens of these stories.

Ourvu, a bramin destroyed the whole race of Horhayu with fire from his mouth.

Another bramin Kapila, destroyed the 60,000 sons of Suguru with fire from his mouth.

Junhoo swallowed Gunga, (the Ganges) and Augustya, the sea with all its contents.

Doorvasu a bramin once lengthened the day, in order that he might finish his religious ceremonies.

Bhrigoo, on one occasion abused Brahma and Sivah and struck Vishnoo on the breast with the foot.

A number of Dwarf Bramins created a new Indru.*

Mandavya, gave orders to Yamah, the judge of the dead, not to take account of the sins of children till they were more than five years old.

Souburee a bramin, assumed a hundred bodies, and marrying a hundred wives, the daughter of a king, lived with them a hundred years.

Tritu and other bramins cursed Sivah for enticing away their wives, in the form of a naked Sunyasee and destroyed his manhood. We might add many more instances where gods deemed it an honor to wash their feet by their invincible power; caused rain to fall upon the earth after a drought of 12 years, &c. but we fear our readers are already tired of such extravagant effusions. Let us turn our attention therefore from these tales to the Hindoo Laws and Shastrus, which treat of the Bramins with as much veneration as the gods.

By the Hindoo law, against a bramin, a magistrate was not to imagine evil in his heart; nor could a bramin be put to death for any crime whatsoever. He might be imprisoned, banished, or have his head shaved, but his life was not to be touched.† The tribute paid to them, arising from multiplied idolatries, was far more than the revenues of the monarch. If a Soodra assumed the braminical thread, he was to be severely fin-

* It is related in the first volume of the Maha-bharat that Kushyupu, the moonee, once performed a great sacrifice, to which all the gods were invited. Indru, on his way to the feast, saw 60,000 dwarf bramins trying in vain to cross a cow's footstep which was filled with water. He laughed at these pigmies, at which they were so incensed, that they resolved to make a new Indru, who should conquer him, and take away his kingdom. Indru was so frightened at these 60,000 pigmies, who could not get over a cow's footstep, that he entreated Brahma to interfere, who saved them from their wrath, and continued him on his throne.

† The killing of a bramin is one of the five greatest sins among the Hindoos.

ed. If he gave frequent molestation to a bramin, he was to be put to death. If a Soodra committed adultery with the wife of a bramin, he was to have the offending parts cut off, be bound upon a hot iron plate, and burnt to death. If a bramin stole a Soodra, he was to be fined; but if a Soodra stole a bramin, he was to be burnt to death. If a Soodra sat upon the carpet of a bramin, the magistrate, having thrust a hot iron into his fundament, and branded him, was to banish him from the kingdom; or he was to cut off his buttock. If a Soodra through pride, spat upon a bramin, his lips were to be cut off, or if he broke wind upon him, his buttock was to be cut off. If a Soodra plucked a bramin by the hair, or by the beard, or took hold of a bramin's neck, the magistrate was to cut off both his hands. If a Soodra struck a bramin, his hand was to be cut off. If he listened to reproaches poured out against a bramin, the magistrate was to pour hot lead in his ears. If a Soodra beat and ill-used a magistrate, he was to have an iron spit run through him, and to be roasted alive. A bramin for such an offence was to be fined.

The shastrus teach that a gift to a bramin has infinite merit in it, especially if he be learned. The feasting of bramins is at present a capital work of merit among the Hindoos, and is very much practised by all ranks. A poor man feasts two or three at once, and a rich man invites hundreds to feasts. At all festivals, marriages, &c. one of the most important things to be done is to entertain the bramins, and make presents to them at their dismission. If a Soodra wish to succeed in any project, he performs some work of merit, frequently feasts two or three bramins. If a man have been entertaining a number of bramins, a neighbour says to him, "Ah! you are a happy man! you can entertain so many bramins!" A covetous man is sometimes reproached thus: "He has plenty of money, but he cannot bring his mind to part with a mite of it, no not to entertain bramins. He does not even invite to his house, and wash the feet of a few bramins."

To give gifts to bramins at the hour of death, and leave them lands, or cows, or houses, is extolled in the shastrus as a work of merit destroying all sin, and followed in the next world with imperishable happiness.

Thus their manners, their popular stories, and their very laws, tended at once to establish the most complete system of absolute oppression that perhaps ever existed.

To shew the pains which have been taken to impress on the degraded classes, the idea of the superlative greatness of bramins, I insert the following story:—

Vishwamitru, the son of king Gadha, a schatrya, after coming to the throne, obtained a great name for administering justice with integrity, and nourishing his subjects as a father. On a certain day he went a hunting, taking his soldiers with him. After being out a month or two, on his return to his capital, he entered a wilderness in which the moonee Vushisht'hu dwelt. Fatigued and overcome by the heat, he sat down at the hut of the moonee. The moonee was frightened to see such a host arrive, and wondered in himself how he was to entertain such an immense multitude, as besides the king, there was with him a million of soldiers. At length, however, Vushisht'hu bethought himself of the cow that Bramha had given him.* He performed the praise [stuvu] of this cow, and got from her every thing that was necessary to feed the king and his army in the most sumptuous manner. After they had all eaten, and evening drew on, the king's counsellors said to him. "How is it that this moonee, with a house of palm-tree leaves, in a wilderness, is able to supply all this food?" The king said, "Oh! he is a bramin and a moonee, what is there he cannot do? He can create and destroy at his pleasure." The courtiers, however, could not but think that this monee must have some particular resource, and communicated their suspicions to the king. At length, the king gave them leave to go and see. They went, but could find nothing except a cow; yet she was a very fine animal. They petitioned the king to try to get this cow from the moonee. The king refused them, but at length their persuasions prevailed, and they went and offered in the king's name, to give the moonee a thousand milch-cows in exchange for his cow. The moonee said, the cow was Bramha's, and refused. They offered ten thousand cows. He refused. They offered so many cows, and a thousand villages. He still refused. They added to all these a thousand fruit trees. The moonee could not be persuaded. At last, the king offered half his kingdom, without effect, when he became angry, and ordered his people to bind the cow, and bring her away by force. They began to bind her. The cow thought she had been guilty of some fault in not sufficiently supplying the wants of the moonee's guests, and that therefore the moonee had given her to the king. She re-

* The name of this cow was Kama-dhavoo, viz. the milch-cow which grants whatever is desired. Bramha gave her to Vushist'hu, that she might supply clarified butter for the burnt-sacrifice.

solved to go and ask. Wherefore, shaking herself, she broke all the cords, and killed those who were binding her, and then came and asked the moonee, if he had given her away? He said no; the king was taking her by force. The cow then advised him to fight with the king, and she would supply him with an army. The army of the king, however, destroyed all the soldiers raised by the cow, and in consequence the cow went to Brumha. The king's army then attacked the moonee, but the moonee with his Brumha-staff in his hand, defended himself against all their attacks, the staff catching all the arrows, and repelling them. The moonee, in his turn, attacked the king's army and defeated it, killing some, and making the others run away. The king Vishwamitru then began to reflect, and to wonder exceedingly at the power of the moonee. Wherefore, that he might conquer the moonee, he went to perform religious austerities. After performing very severe austerities for a long time, Brumha arrived, and asked him what he wanted. He asked for an instrument of war called Brumha-ustru, by which a person can easily subdue all his enemies. Brumha gave him other weapons, but refused him this. With these he went and fought with the moonee, but was overcome. Again the king went and performed very severe austerities, and Brumha came, and asked him what he wanted. He repeated his request for the Brumha-ustru. At length Brumha gave it to him. Armed with this, he arrived at the moonee's, just as the latter was about to perform his evening ablutions. He told him he was come to fight with him. The moonee desired him to wait till he had performed his ablutions. This the king refused. However the moonee struck his Brumha-staff in the ground, and entered upon his ablutions. The king began the attack, and the king's Brumha-ustru, and the moonee's Brumha-staff, began to fight dreadfully, till at length the moonee's staff got the victory. Vishwamitru was now quite discomfited, and filled with astonishment. After all his austerities—his power as a king, with a million of soldiers—his obtaining the Brumha-ustru, &c.—he was not able to conquer this little bramin; therefore, he now saw that all other casts were nothing, and that bramins were every thing. He was resolved to become a BRAMIN, and for this purpose he began to perform austere devotions to Brumha. He performed these for ten thousand years, when Brumha came and asked him what he wished for? He requested to be made a bramin. Brumha told him that bramins were the sacred instructors of the world, and that to become a bramin was no easy thing. He requested therefore that he would ask for something else. The king told him, if he would not grant him this blessing, he might go back again, for he was determined to be a bramin. Brumha went his way. Vishwamitru went again to his austerities; but in a more severe manner. In the hot weather he stood in the blazing sun surrounded with four fires. In the cold season he stood in the water. In the rainy weather he stood in the rain. Thus he pursued these austerities another thousand years, fasting all the time. Brumha, compelled by the merit of his devotions, again came to ask him what he would please to have. As before, he asked to be made a bramin. Brumha refused and went back. He again went to his devotions. The gods began to be frightened, thinking he meant to get their situations from them by the merit of his continued austerities. They therefore resolved to try to draw him from his holiness, and sent the god of love and a prostitute to entice him from his devotions. These persons went in the spring, and waited in the spot where the king was standing. On opening his eyes, he saw this prostitute, and was overcome with desire. He forsook his devotions; took home his mistress; spent a thousand years in play with her, and then drove her away, and returned again to his severities. At this time Trishunkoo, a king, cursed by Vushisht'hu's hundred sons, arrived in the wilderness where Vishwamitru was performing his religious austerities. He wished to go to heaven in his embodied state. Vishwamitru transferring to him some of the merit of his own works, sent him to heaven, but Brumha refused to let him stay, as he was under a curse, and hurled him down again. As he began to fall, he cried out to Vishwamitru, "Save! Save!"—Vishwamitru ordered him to stop,—and he remained hanging in the air, with his head downwards, and there he hangs as a star to this day. Vishwamitru was now so enraged at Brumha, that he began to create a new world, men, fowls, fishes, trees, &c. that the world created by Brumha might come to nothing. He made the cocoa-nut tree, from the fruit of which he intended to make men's heads; instead of the rohitu, he made the fish mrigalu; instead of the kantalu-ree, he made the mandaru; instead of the goat made by Brumha, he made the long-eared goat; instead of the sheep created by Brumha, he made what is called the Patna sheep; instead of the kantalee plantain he made that called murtumanu; instead of the cold season rice, he made the wet season rice; instead of the legumes made by Brumha, he made those which grow in the wet season. At length Brumha, frightened, lest Vishwamitru should out-do him in creating, assumed the form of a bramin and went down to him. Seeing a bramin, Vishwamitru gave him a seat, and bestowed upon him the usual honours. After the bramin had been entertained, he asked Vishwamitru to bestow upon him a gift. The king asked him what it was? He said if he would promise to give it him, be it what it might, he would tell him. He then promised, and the bramin requested that he would forbear creating any more in imitation of Brumha. He promised with reluctance; but having promised, he could not recede. Vishwamitru, seeing that all his attempts to become a bramin had hitherto failed, resolved to enter upon more severe austerities than ever, as the hanging by his legs with his head over a fire for a thousand years. At last Brumha, Indru, Yamah, Vuroona, Koovara, &c. all subdued by the merit of his devotions, arrived, and made him a bramin, by investing him with the poita. At the close, they all feasted together, and Vishwamitru received the name of the Great Moonee. This is the only story in the Hindoo books of a person's becoming a bramin without being one.

From the preceding statements we think it will be abun-

dantly evident, that this whole fabric of superstition is the work of bramins, raised on purpose to aggrandize themselves, without answering one useful or benevolent purpose: No person may teach the veda but a bramin; a spiritual guide must be a bramin;—every priest (poorohitha) must be a bramin; the offerings to the gods must be given to bramins; no ceremony is meritorious without the fee be presented to the officiating bramin; not only must this person be paid, but at all feasts a number of bramins must be entertained;—numberless ceremonies have been invented on purpose to increase the wealth of the bramins: as soon as a child is conceived in the womb, a bramin must be called to perform a ceremony, when he receives a fee and is feasted;—other levies are made before the birth;—again at the birth; again when the child is a few days old;—again when it is six months old;—again when it is two years old;—again at eight or nine;—again at marriage;—if a soodra have a misfortune, he must pay a bramin to perform some ceremony for its removal;—in sickness, the bramin is paid for repeating forms for the restoration of the patient;—if a soodra's cow die, he must call a bramin to make an atonement;—if he lose a piece of gold, he must do the same;—after death, his son must perform the shaddhu (the offerings and fees at which go to the bramins) twelve times during the first year, and then annually;—if a vulture have settled on his house, he must pay a bramin to purify his dwelling;—if he go into a new house, he must pay a bramin to perform a ceremony to purify it;—if a man die on an unlucky day,* his son must employ a bramin to remove the evil effects of this circumstance;—if he cut a pool or a well, he must pay a bramin to consecrate it;—if he offer up a temple, or trees, he must do the same;—at the time of an eclipse, the bramin is employed and paid;—on certain lunar days the soodra must make gifts to bramins;—during the year about forty ceremonies are performed called vrutus, when the bramins are feasted and receive fees;—when a person supposes himself to be under the influence of an evil planet, he must call four bramins to perform a sacrifice;—a number of vows are made, on all which occasions bramins are paid and employed;—at the birth of a child, the worship of Shushtee is performed, when bramins are feasted;—&c.

Thus all the accidents and businesses of life—the revolutions of the heavenly bodies—the superstitious fears of the people—births, sicknesses, marriages, misfortunes, deaths—a future state—every form and ceremony of religion—all the public festivals, &c. &c. have been seized upon as sources of revenue to the bramins;—and thus, from the time a person is conceived in the womb to his deliverance from the torments of hell after death by the bramins at Guya, he is considered as the lawful prey of the bramins whose blessing raises him to heaven or whose curse sinks him into hell.

CHAPTER XII.

Of the Lingum Worship.

Plate 10 represents a Dravedah Vadamaul Bramin performing the Lingum Poojah. A square wooden stool called the Lingum Pottie is placed before him over it is kept the lingum stone, and covered with flowers which he throws on it one by one with an incantation to each; on his left side is a piece of plantain leaf—over which is placed a small jemboo, a cup, and vessel for incense; just towards him is the *punchapatra* (a vessel composed of 5 metals) and lower down is a woollen bag which contains the Veboodee or cow dung ashes. In the fourth Book (Soodra Division) we have given some extracts from Ward's works, relative to the origin of the Lingum worship. Another fabulous account for the origin of this worship is the following:—

"Certain devotees in a remote time had acquired great renown and respect; but the purity of the heart was wanting; nor did their motives and secret thoughts correspond with their professions and exterior conduct. They affected poverty, but were attached to the things of this world; and the princes and nobles were constantly sending them offerings. They seemed to sequester themselves from the world; they lived retired from the towns; but their dwellings were commodious, and their women numerous and handsome. But nothing can be hid from the gods, and Sivah resolved to expose them to shame. He desired Prakreely to accompany him; and assumed the appearance of a Pandaram of a graceful form. Prakreety appeared as herself, a damsel of matchless beauty. She went where the devotees were assembled with their disciples, waiting the rising sun to perform their ablutions and religious ceremonies. As she advanced, the refreshing breeze moving her flowing robe, showed the exquisite shape, which it seemed intended to conceal. With eyes cast down, though sometimes opening with a timid but a tender look, she approached them, and with a low enchanting voice desired to be admitted to the sacrifice. The devotees gazed on her with astonishment. The sun appeared, but the purifications were forgotten; the things for the Pooja lay neglected; nor was any worship thought of, but that to her. Quitting the gravity of their manners, they gathered round her, as the flies round the lamp at night, attracted by its splendour, but consumed by its flame. They asked from whence she came; whither she was going?—"Be not offended with us for approaching thee; for-"give us for our importunities But thou art incapable of anger, thou "who art made to convey bliss; to thee, who mayest kill by indifference, "indignation and resentment are unknown. But whoever thou mayst "be, whatever motive or accident may have brought thee amongst us, "admit us into the number of thy slaves; let us at least have the com-"fort to behold thee."

"Here the words faultered on the lip; the soul seemed ready to take its flight; the vow was forgotten, and the policy of years was destroyed.

"Whilst the devotees were lost in their passions, and absent from their homes, Sivah entered their village with a musical instrument in his hand, playing and singing like some of those who solicit charity. At the sound of his voice, the women immediately quitted their occupations; they ran to see from whom it came. He was beautiful as Krishen on the

* If a child be born on such a day, (that is, when, on a certain day of the week, a certain star enters a particular stellar mansion), it is a sign that the child has been born illegitimate.

plains of Matra. Some dropped their jewels without turning to look for them; others let fall their garments without perceiving that they discovered those abodes of pleasure, which jealousy as well as decency has ordered to be concealed. All pressed forward with their offerings; all wished to speak; all wished to be taken notice of; and bringing flowers and scattering them before him, said: "Askest thou alms! thou, who "art made to govern hearts! Thou, whose countenance is fresh as the "morning! whose voice is the voice of pleasure; and thy breath like "that of Vassant in the opening rose! Stay with us, and we will serve "thee; nor will we trouble thy repose, but only be jealous how to please "thee."

"The Pandaram continued to play, and sung the loves of Kama, of Krishen, and the Gopia; and smiling the gentle smiles of fond desire, he led them to a neighbouring grove, that was consecrated to pleasure and retirement. Sour began to gild the western mountains, nor were they offended at the retiring day.

"But the desire of repose succeeds the waste of pleasure. Sleep closed the eyes and lulled the senses. In the morning, the Pandaram was gone. When they awoke, they looked round with astonishment, and again cast their eyes upon the ground. Some directed their looks to those, who had been formerly remarked for their scrupulous manners; but their faces were covered with their veils. After sitting a while in silence, they arose and went back to their houses with slow and troubled steps. The devotees returned about the same time from their wanderings after Prakreety. The days that followed were days of embarrassment and shame. If the women had failed in their modesty, the devotees had broken their vows. They were vexed at their weakness; they were sorry for what they had done; yet the tender sigh sometimes broke forth, and the eye often turned to where the men first saw the maid; the women the Pandaram.

"But the people began to perceive, that what the devotees foretold came not to pass. Their disciples, in consequence, neglected to attend them; and the offerings from the princes and the nobles became less frequent than before. They then performed various penances: they sought for secret places among the woods, unfrequented by man; and having at last shut their eyes from the things of this world, and retired within themselves in deep meditation, they discovered, that Sivah was the author of these misfortunes. Their understanding being imperfect; instead of bowing the head with humility, they were inflamed with anger; instead of contrition for their hypocrisy, they sought for vengeance. They performed new sacrifices and incantations, which were only allowed to have effect in the end to show the extreme folly of man in not submitting to the will of heaven. Their incantations produced a tiger, whose mouth was like a cavern, and his voice like thunder amongst the mountains. They sent him against Sivah, who, with Prakreety, was amusing himself in the vale. He smiled at their weakness; and killing the tiger at one blow with his club, he covered himself with his skin. Seeing themselves frustrated in this attempt, the devotees had recourse to another, and sent serpents against him of the most deadly kind. But on approaching him they became harmless, and he twisted them round his neck. They then sent their curses and imprecations against him, but they all recoiled upon themselves. Not yet disheartened by all these disappointments, they collected all their prayers, their penances, their charities, and other good works, the most acceptable of all sacrifices, and demanding in return only vengeance against Sivah, they sent a consuming fire to destroy his genital parts. Sivah, incensed at this attempt, turned the fire with indignation against the human race; and mankind would soon have been destroyed, had not Vishnoo, alarmed at the danger, implored him to suspend his wrath. At his intreaties Sivah relented. But it was ordained, that in his temples those parts should be worshipped, which the false devotees had impiously attempted to destroy."

Those who dedicate themselves to the service of Lingum, swear to observe inviolable chastity. They do not, like the priests of Atys, deprive themselves of the means of breaking their vows; but were it discovered, that they had in any way departed from them, the punishment is death. They go naked; but being considered as sanctified persons, the women approach them without scruple, nor is it thought that their modesty should be offended by it. Husbands, whose wives are barren, solicit them to come to their houses, or send their wives to worship Lingum at the temples; and it is supposed that the ceremonies on this occasion, if performed with proper zeal, are generally productive of the desired effect.

HINDOO LITERATURE.

The superstitious origin of the Thitherie Putchie or the francoline partridge as contained in the Pooranus. (vide note page 20.)

In former times the daily sacrifices and offering of the Dava Rreshees, Moonees, the Rajahs of the Sooriavumoosum and Chuntheravumoosum, were used to be given to a Poorohitha or Hindoo Priest to be carried to the celestial empire of the gods, and presented to them The ancient Poorohitha then performing this sacred office was named *Twaster*, who was much beloved by the gods for his long and faithful services. In course of time it pleased the great *Bhagavan* to bless this Poorohitha with a son, named Tvashtun this fruit of his wishes and prayers was a prodigy of nature, being born with three heads.

The ancient Poorohitha at length becoming too old and infirm to perform his duties longer, called his only son, who was now grown up to manhood, and instructed him in the sacred office about to be entrusted to his responsibility, and after exhorting him to discharge them faithfully as he had hitherto done, invested him with the holy order, and shortly after departed this life to a happy transmigration in another birth.

Tvashtun, the triple headed Poorohitha succeeded his father, and continued to convey the daily sacrifices and offerings, which were offered by the Resshees and so on, to the gods, upon which the celestial powers constantly feasted. While continuing in this high office for a short time, Tvashtun, elated with pride began to form an intimacy with the Rakshus the avowed enemies of the gods, which at length grew to an inseparable attachment and friendship.

One day, when Tvashtun was in the company of his new friends, the *Rakshus* intimated a strong desire to taste the dainty dishes of the gods, which Tvashtun promised to satisfy; accordingly from that day forward, —the Poorohitha brought the best of the offerings and sacrifices to the Rakshus, and after they were satisfied, carried the remant to the gods, which the unsuspecting deities did not detect at the time. But the Rakshus, since feasting upon the food of the gods, acquired new strength and power, while on the other hand, the gods were becoming weaker and less powerful for want of better food.

Some time after, it came to pass, that a fierce quarrel arose between the gods and Rakshus, which force and power alone seemed likely to decide, a battle therefore ensued, and after a fierce struggle the gods were defeated; while the Rakshus retired victorious.

The celestial powers suffering much shame and vexation under this discomfiture, assembled in council, in order to trace, from whence the *Rakshus* derived such strength and courage as to defeat their hitherto invincible force, at length, after setting their divine intellects to work, discovered that by the wicked means of Tvashtun the Poorohitha the Rakshus had partaken the best portion of their food, from which it was concluded they acquired such strength and power to defeat them. Immediately upon this discovery the grand synod of the gods repaired to the court of Dava Indru, the king of gods, and stating their grievances against the Poorohitha demanded instant redress.

Indru upon hearing the complaint of the gods became enraged and summoned the presence of Tvashtun before him, and requested to know in what manner he could justify so daring a conduct. But the Pootohitha, trusting to the late victorious arms of his friends the Rakshus, he treated Indru with an air of contempt and haughtiness. Whereupon the angry deity drew his scimitar and riding upon his elephant, was about punishing the audacious offender, who ere this began to run from his presence. Indru pursued him; and waxing more and more in wrath because of the chase he forgot the mild attributes of his divinity, and banishing from him the Sutwa gunum was filled with the tama gunum, thereby not regarding the sacredness of a bramin, raised his scimitar and with one blow severed the three heads of the Poorohitha from off his body. These three heads it is said, as they were falling down to the earth, happened to pass by some sacrifices then offering to the gods, in which one

head drank up the milk used in the oblation and thence became a bird called Kabinjalla putchie; another consumed the boiled rice of the sacrifice and thence became a bird called Thitherie putchie; the third head partook of the intoxicating beverages, cow's flesh and other luxuries and thence became likewise a bird called Cabinkalla putchie.

Thithirie putchie having originated from the head that consumed the boiled rice, the shastrus recommend the flesh of that bird to be given to children, in the ceremonies of Annaprasanum of the Dravedah sect (vide page 20) the reason assigned for this is, that the child by partaking of the flesh of Thitherie putchie will become an honorable man in the world, an useful member of society, and acquire easily the Vedas and other sciences peculiar to their race.

Thus we have traced from an Hindoo MS. of the origin of the Thitherie putchie, but we are unwilling to close this narrative extravagant as it is, without informing our readers of the sad catastrophe which befel the great king of the gods for killing this priest who was a bramin, which the same manuscript continues to detail, our readers have already been acquainted that the killing of a bramin subjects the offender to the severest punishments, both here and hereafter, from which irrevocable doom even the gods are not exempt, so sacred or precious is the person of a bramin to the supreme creator or *Audi-bagavan*. To return to the narrative.

Indru the lord of heaven having revenged himself of the triple head Poorohitha, scarcely turned his head from the severed corpse. When Bramathee* appeared in a dreadful form to inflict some dire punishment on the sacriligious god. It was now Indru's turn to flee when Bramathee pursued. Alas! thought he, what will become of me, by the curse of Gowtuma, my whole body is disgracefully marked with female parts,† and should Bramathee sieze me, what worse misfortunes might attend me I know not; with these afflicting thoughts, he directed his flight to the earth, and implored that the Earth would share one third of the sin that was now pursuing him, to which the earth replied that if he granted her a gift that she should ask, she would then accede to his request and upon his promising to do whatever she asked: the earth solicited that the cavities and openings made on her surface, might by length of time cover up again.‡ Indru declared that it shall be so hereafter, accordingly she took one third part of Bramathee on herself and hence the Earth produced the sand called *Oshamun*¶ as a mark of sin and therefore the *Oshamun* is considered unclean which the bramins are forbidden to touch.

Indru next remonstrated the trees of the earth to take one-third of the Bramathee, to which the trees also requested a gift thus; that hitherto if a twig was plucked off, they became instantly dry; but that hereafter even if large branches were severed from them, they might still survive—which Indru granting, they also took one-third of the sin upon them, as as a mark of which, from that time the trees produced gum, and therefore the Shastrus declare that gums of trees are unclean.

The king of gods next went to the daughters of men, and begged that they would take the remaining third part of Bramathee. The women acknowledged their readiness to do so, if he would grant them also a gift, "We labour," they said under much difficulty in bringing forth children– by the prohibition of conjugal embraces as soon as conception is perceived, we request therefore that this interdiction be taken away, and that such embraces till the eve of delivery be attended with no harm or injury to the womb as it has been hitherto. Indru made no hesitation in declaring his assent to their request also—the women then having taken the remaining portion of Bramathee—relieved him from the evil that was impending upon him. Since this event the women undergo those monthly visitations peculiar to their sex; when they are considered unclean, and forbidden to enter into society, until they have bathed and purified themselves.

Indru thus relieved of the Bramathee, returned to his palace in the Davalagam.

In withholding any remarks from our pen upon the foregoing, we must however offer an apology to our readers for the concluding part of the narrative, which immodest as it is we could not have suppressed nor clothed in better language, from our desire to acquaint the reader with the various reasons assigned for uncleannes, and the absurd origin to which the monthly visitation of the female sex are traced.

The following are some Stanzas from the hymn to Narrayana or the spirit of God, taken as Sir W. Jones informs us from the writings of the ancient authors, from a specimen of which we must naturally conclude, that corrupt and absurd as the Hindoo religion is, with its numerous superstitions and abuses, yet that the spirit of it inculcates the belief in one god only, without beginning and without end; the sublimity of their idea of the Supreme Being is nicely pourtrayed in this hymn.—

Spirit of spirits, who, through every part
Of space expanded, and of endless time,
Beyond the reach of lab'ring thought sublime,
Badst uproar into beauteous order start;
Before heav'n was, thou art.
Ere spheres beneath us roll'd, or spheres above,
Ere earth in firmamental æther hung,
Thou sat'st alone, till, through thy mystic love,
Things unexisting to existance sprung,
And grateful descant sung.
Omniscient Spirit, whose all-ruling pow'r
Bids from each sense bright emanations beam;
Glows in the rainbow, sparkles in the stream,
Smiles in the bud, and glistens in the flow'r
That crowns each vernal bow'r;
Sighs in the gale, and warbles in the throat
Of every bird that hails the bloomy spring,
Or tells his love in many a liquid note,
Whilst envious artists touch the rival string,
Till rocks and forests ring;
Breathes in rich fragrance from the Sandal grove,
Or where the precious musk deer playful rove;
In dulcet jnice, from clust'ring fruit distils,
And burns salubrious in the tasteful clove:
Soft banks and verd'rous hills
Thy present influence fills;
In air, in floods, in caverns, woods, and plains,
Thy will inspirits all, thy sovereign Maya reigns.
Blue crystal vaut, and elemental fires,
That in th' æthereal fluid blaze and breathe;
Thou, tossing main, whose snaky branches wreathe
This pensile orb with intertwisting gyres;
Mountains, whose lofty spires,
Presumptuous, rear their summits to the skies,
And blend their em'rald hue with sapphire light;
Smooth meads and lawns, that glow with varying dyes
Of dew bespangled leaves and blossoms bright.
Hence! vanish from my sight
Delusive pictures! unsubstantial shows!
My soul absorb'd one only Being knows,
Of all perceptions one abundant source,
Whence ev'ry object, ev'ry moment flows:
Suns hence derive their force,
Hence planets learn their course;
But suns and fading worlds I view no more;
God only I perceive; God only I adore.

* Bramathee signifies the sin of killing a Bramin which is here personified. † Hence he is called the thousand-eyed god as represented in the cover of this number. ‡ The Hindoo Puranas assert that before this event, the smallest opening made on the surface of the earth, could not again be filled up, the same hypothesis is applied to the trees and women in the following paras, ¶ Signifies fuller's earth, or an earth impregnated with Soda, generally used by washermen to bleach linen.

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